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## SUMMARY KEYWORDS

Passover, redemption, Messiah Yeshua, kingdom of God, Shema, incarnation, divine identity, burnt offering, grain offering, sin offering, first fruits, Pentecost, eternal redemption, resurrection, covenantal relationship.

## SPEAKERS

Baruch Korman

Now I don't know if you could heard that disturbance, but what that means is that there has been at least one, sometimes more than one, rockets that have been launched from Iran that is heading towards Israel. Now it's not a reason to panic, because the vast majority of the time what happens is this, that the Israeli defense system will intercept these rockets so that they are no longer a harm. That is not always the case, but what was just made was advance warning, meaning this usually within 30 seconds of Iran launching ballistic missiles at Israel, we are notified by that and then, if there is a reason to suspect that that market, that missile was not intercepted, then later on, usually around five to seven minutes, sometimes more, we get a second notification that there's going to be a siren in our community, and with that, we are advised to take cover, but again, most of the time, but not always, most of the time, we find that the Israeli Defense Force is able to neutralize this ballistic missile, and it's no longer a threat now, I say most of the time, because here, earlier in the first week of this war, what has happened? Well, in a town not too far from us, probably around 30 to 35 kilometers away, so approximately 20 miles, what has happened? Well, in this town called Beth Shemesh, there was a nifila, which means a rocket landed, and there it killed nine individuals, one entire family. And we see as well that there was numerous young people who also tragically lost their life. So what we'll do is wait to see what happens if, indeed there will be a siren in our community, in our city or not. The vast majority of the time we find that there is not that siren. So we are able to carry on with our work. Well, what I'd like to do now is to press on. We cut our prayer a little bit short, but let's press on to where we left off last week, and that is in the book of Numbers and chapter 28 The Book of Numbers and chapter 28 Now here we're going through the various sacrifices and offerings that must be given on a typical day, what's called Young Hol, which is a common day. And then also we saw that there were special offerings and sacrifices that were required to be made on Shabbat and also on the new moon, which represents the first day of a new month. So these are the things that we have studied in the past, and now we're ready to press on. And in this section, we're going to see the festival sacrifices for the various what's called moadim, and these are the appointed days of the Lord. So let's begin look with me, if you would, to Numbers, chapter 28 and verse 16, where it says, and again, I'm going to translate

this very literally, where it says. Verse and in the first month, on the 14th day of the month, and we have a suppression Pesach liadonai, which means it is the Lord's Passover. And I think it's very important that we see that this day represents a day that belongs to the Lord. It is the Lord's Passover. Now, how do we understand that? Well, when it says Pesach ladonai, this ladonai of the Lord, can also mean it belongs to him. And this is very informative. Why it tells us that that he is going to do the work. Now, Passover is synonymous with redemption. I may mention to you a little while ago. We are going to talk about Passover, and what should come into our mind when we hear that term, Passover is redemption. Now, there's another thing that should come into our mind when we hear Passover and it's connected to redemption, and that is death. When Passover happens, death is going to visit everyone's house, and I've said this many times before, but there is a choice that death can come to you through the Passover offering that Passover sacrifice, what's called Corban hapesa, the Passover offering. But if one does not do that Passover offering, then death is going to come a different way. And what is that through the death of the firstborn of the family and also the firstborn of the livestock, what's called the behemoth the domesticated animals. So Passover comes, and there's going to be death, and that's why Messiah, when he was speaking about Passover, he says, I'm going up to Jerusalem to keep the Passover. And he says, and I'm going to die. I'll be betrayed. And turn over to the elders and the chief priests. And eventually he says, I will be put to death. He even mentions how he's going to die. And he speaks about crucifixion, at least in the Gospel of Matthew three separate times, he prophesies that he will die on Passover by means of crucifixion. But he also wants to understand, wants us to understand that this death is not the end, because he says and on the third day, what will happen resurrection. So whenever we hear Passover death, not just a death without a purpose, but a redeeming death takes place through the shedding of blood, well, let's press on. Look now to the next verse, verse 17. Now Passover, technically we just saw it. Is one day. What day? The 14th day of the month. But when we look at the next day, look, if you would, to verse 17. And on the 15th day of this month, there is a festival seven days. And notice what must be done during these seven days, it says matsot or unleavened bread, will be eaten. So it tells us here that during the Feast of Unleavened Bread, what happens during those seven days? It's not just one day like Passover, but it's seven complete days. And during these seven days, unleavened bread must be eaten. That's what we're told, verse 18. And on the first day there is a holy proclamation, or a holy convocation, as some Bibles translate it, and it says, All work, or all laborers work, you shall not do. Now this tells us that the first day of Unleavened Bread is indeed what's known as a high Shabbat, which means it's not a Seventh Day Shabbat, but a high Shabbat. And what's the thing that should enter into our mind when we hear that term, Shabbat work is forbidden, and that's what it tells us. On the first day of Unleavened Bread, it should be seen as a holy convocation where work, laborious work, you will not do verse 19 and you shall offer a fire offering. And that is more specifically, a burnt offering unto the LORD. So they shall do that, or you shall do that, literally a fire offering, a burnt offering to the Lord. And then we learn what that burnt offering is. And. It is two bulls,

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the sons of cattle, one ram and seven. And many Bibles will say lamb, but it's not the Hebrew word for lamb. It's kevazim, which is sheep. So seven sheep, and we are told that each sheep is a year old, and they must be without blemish, they must be blameless. They shall be for you. So this must be done by the people. And of course, it is the priests and the Levites that oversee this. First of all, the priests have the important role, and the Levites come alongside. They escort them in order to help them and assist

them carry out their work. In addition to that look, now to verse 20, it says, and their grain offering, fine flour mixed with oil. And we see three tenths for a bull and two tenths for a ram you shall do. And then look at verse 21, and 1/10 you shall do for one sheep. So each sheep is required to have 1/10 of this, this offering done. And it says, For the seven sheep, verse 22 in addition to all of that, and this is all we're still talking about, the Feast of Unleavened Bread, it says, and a goat for a sin offering, one goat for a sin offering to atone concerning yourselves. And this is look at verse 23 this is beside the burnt offering of the morning, which is the burnt offering, and then we have the word ha Tamid, which is the daily or always literally, but it's the daily one that you should do these. So remember the daily sacrifice. There's two. There's one in the morning. We talked about that, but there's also one towards the end of the afternoon, what's oftentimes talked of as Twilight, or been AR by him, Look now to verse 24 these you shall do for seven days. So each one of these days, we find that they must be carried out in the precise manner that we just learned so these you shall do each of the seven days. And it also talks about bread being used that can also refer to food a fire offering. And this fire offering is a sweet aroma unto the Lord concerning the daily burnt offering you shall do and what else, also its libation. And we learn yesterday, concerning or last week, we learned about the the daily sacrifice and the various libations, sometimes it's water and other times it's wine. What we learn had to do with wine, and we find that this must be done every one of these seven days. That's what the scripture is saying. Look now to verse 25 and on the seventh day. Now remember, there's the first day, which is that holy convocation, which is treated as a high Shabbat, where no work can be done on the first day, which is the fifth day of the month, but also on the seventh day is as well a Mikra Kodesh, which means a holy proclamation. And it says it shall be for you Now here again, all of this is being done for the people that it has a benefit for them, spiritually. And it says all work, also on that seventh day, all laborious work You shall not do. So we find that the Feast of Unleavened Bread, the first day and the seventh day are both high Shabbats, which means that no work can be done. They are treated in a unique way. Now, when we come and we'll encounter this next week, we'll encounter about the seven days of the Feast of Tabernacles. Now it's unique because, yes, the first day is a high Shabbat, but the seventh day is not it's called tradition. Hoshana Rabbah. We think about the great salvation, but it is not a high Shabbat that seventh day, but on the Feast of Unleavened Bread, there's a difference. Both the first day and the seventh day are high Shabbats, and need to be observed as such well. Let's press on go, if you would, to verse 26 now I need to say a few things about verse 26 before we begin.

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There is something known as the day of First Fruits. Now this is the first Sunday after the first day of Unleavened Bread. What is the first day of Unleavened Bread? We should know it's the 15th day of that first month. So the previous day was Passover. When the Passover sacrifice, what's frequently called korban ha Pesach, the Passover offering is made. It's offered up and then it's eaten when it's eaten that same evening. So with the conclusion of the day, what happened to Messiah when He being our Passover lamb, as Paul says in First Corinthians, chapter five, what happened to him? He was buried, but when the people observe the Passover meal on the first day of Unleavened Bread in the night time, so understand the 14th day comes, the Passover lamb is offered up. And remember they were hurrying to bury Messiah before the High Shabbat began of the first day of Unleavened Bread. It was that that night, what did they do? They observed the Passover and that's why Messiah gathered His disciples the night before, so he could go over and explain to them, so that when they kept that Passover meal, they would remember his words and understand the significance of what he had done in their behalf.

But now we're moving on to a second observance during the Feast of Unleavened Bread, and we find again on the first Sunday after the first day of Unleavened Bread. What happens now? The reason why I say a Sunday because it's the day after Shabbat. So what we find is that there is something called Shabbat huamued. What is that? It is the Shabbat during the Feast of Unleavened Bread. And that Shabbat is called Shabbat. It is a special one, and therefore on that day, the next day is when this special offering is made known as first fruits. Now be careful, because first fruits, what happens on that first Sunday after the first day of Unleavened Bread. It is not a festival. It is not called that. But we have to be very careful, because it begins, let's look at verse 26 it says, And on the day of First Fruits, it says, when you shall offer up the new grain to the Lord. Well, that's done on that day, that day known as first fruit, the first Sunday, after the first day of Unleavened Bread, you do indeed make a grain offering, a new grain, offering to the Lord. But then notice what happens. And it says on your weeks. Now, what is that? Well, this is another festival. It's called the festival of weeks. We know it as Shavuot. You may know it better as Passover. Now, what's important to know here is that the counting. How many days do we count? We count seven full weeks. How long would that be? 49 days and the next day, or the 50th day, is Pentecost. So we find that the counting begins on the day of first fruit. And it ends with what's spoken of here and on Shavuot. What is that? Pentecost? We find something else. Look at it. That day of Pentecost is also called a Micra Kodesh, meaning a holy convocation. It shall be for you, and again, because it's a holy convocation, it says all laborious work, meaning all typical work You shall not do. So we learned something. We learned that during the springtime, we have the Passover sacrifice that. Must be made. It's made on the 14th day. The next day is the first day of Unleavened Bread. It is a high Shabbat. And then we see something else. We see that the last day is also a high Shabbat. And then we begin on the first day of this day called first fruit. We go and make a grain, a new grain, offering to the Lord, which begins the count. And we count seven full weeks every day. We add a day, and then on the 50th day, is what festival Pentecost, or as it's called in Hebrew, Shavuot, the Feast of Weeks. And this is what we're talking about, and it's the day called the Feast of Weeks, or Pentecost is when it is treated also as a holy convocation, and no work may be done at this time. This is what the scripture is telling us. Move on to verse 27 he says here, and you shall offer up a burnt offering. And this burnt offering, again, shouldn't surprise us. We encountered this numerous times last week. Is a a sweet aroma unto the Lord. And what is this burnt offering? He's going to tell us. It is two bulls that are sons of cattle, meaning from the cattle, and one ram, and also again, seven sheep that are a year old, verse 28

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and their grain offering. What is their grain offering? It's fine flour, meaning flour that is very, very much grounded, thin, and it's mixed in oil. And we find that it is three tenths for each bull. How many bulls? Two so each of the bulls, they have this fine flower that is three tenths for each bull. And it says, and two tenths for one ram. And then when we go to verse 29 we find that it's 1/10 for each of the sheep, and they do that for seven sheep, because this is part of it. We find that there's two bulls, one ram, and seven sheep that is offered up for these festival offerings that we're talking about at this time, we find remember that each Bull has three tenths of a offering. Then we find that a Ram has two tenths and the sheep have 1/10 so we just want to be consistent in understanding how this is done. Well, move on, if you would, to verse 30 Word says and one goat to make atonement for you. Now I want to say something when we look at the work of Messiah and again, what day did Messiah die, he was crucified on Passover, and we learned that Passover relates to redemption, and through redemption, we find a

total eradication of sin. Now that does not mean that the Torah is inadequate, but the Torah ministers atonement, this is what we're talking about here. These are Torah sacrifices, but we find again, the work of Messiah is better. It is sufficient for salvation, for eternal redemption. But in no way should we think less of the Torah. So look again. It says in verse 30 and one, goat to make atonement concerning you. And verse 31 this is besides the daily, and it means always, so every day you have the burnt offering. And with that burnt offering is a grain offering, and it says, And you shall do this. These things all must be, to me, mean which is blameless. They shall be for you, and what's the other thing that is made their libation. So this is done consistently every day of these festivals, on the seven days of unleavened bread. We see it also done on the festival known as the Feast of Weeks, or Pentecost. And we're going to see that there's a consistent. See in regard to these sacrifices, that they are the festival sacrifices, and what do they minister to us? Well, something very important these festivals, as I made mention at the close last week, these festivals always point to something that God has done in the past, but also they will have a future fulfillment, and these future fulfillments relate to the work of Messiah. Now, oftentimes people, and this is fine, doesn't bother me a bit, but people will challenge, and I think that's good. Think that people challenge in order to know the biblical truth. So I applaud that and support that, but I want us to look at a very important scripture. We're talking about these festival sacrifices. And I want us to read what the Apostle Paul says in Colossians and chapter two, again, Colossians and Chapter Two begin in verse 16, Colossians chapter two and verse 16, it says, Therefore, do not let any man set judgment concerning a Matter of food or drink or concerning a matter of an appointed day, one of these festivals, or the new moon or Shabbat. So these things were not given for the purpose of judging one another. So many times, and I hear this all the time, people will say, do you keep these festivals? Well, let's be clear about something, no one is able to keep them according to what the Torah demands. Why? Because there's sacrifices that have to be made. We've talked about that study them today, and there's no altar in Jerusalem. There's no temple, so they cannot be kept the way that the Torah prescribes. But can we study them? Absolutely, a better question, should we study these? And the answer is yes, we should, because these appointed days are great sources of Revelation. They teach us, as I said, I want to repeat. They teach us about what God has done in the past, but also they teach us about what God is going to do in the future. And how do we know that? Well, this is why we're in this section. Look, if you would, to the next verse, Colossians, chapter two and verse 17. It says which these things we're talking about, whether it's the dietary laws, the food and the drink, whether it's Shabbat or one of these, moedim, these appointed days, the festivals, or whether it's new moon. It says these are a shadow of things which are coming. That's literally what it says in the Hebrew. It says future things. Well, we're talking about a future fulfillment. But notice what it says. These are a shadow of things which are coming, but the substance now, literally, it's a word for body. So the body is what cast the shadow. So there is the the body, and there's a shadow. And it says, but the body is of Messiah. What does that tell us? Tells us something very, very important. It tells us that these things ultimately have their fulfillment in a shadow, a shadow that is coming, and that body that cast that shadow is who it belongs to, Messiah. So the more that we study these festival days, the more we're going to understand about the king. Who's the king Messiah? One of the words that's so instrumental in understanding the identity of Messiah is this term, Mashiach. Mash is simply a word meaning the anointed one, but more often than not, that word Mashiach points to the king, the king who will rule over the people of God and ultimately, and we want to proclaim that that King of kings, and that Lord of lords, is indeed the Messiah. And we're speaking about Jesus of Nazareth. He is the one that all of these things have their fulfillment in they point to what God has done

in the past and what God will do in the future, and who's going to complete the work of God. Here's the good news. Messiah is, is he able to complete them? Yes, he is. How do we know that? Because death did not destroy him, but he conquered. Death by means of what he conquered death by means of the resurrection. Now let me begin to conclude by saying this, whenever you are in the Word of God and you come across a reference in the scripture where a resurrection takes place that does something, the concept of resurrection points to the kingdom of God. Now there are a few reasons for that. One is no one will enter into the kingdom of God other than by means of resurrection. Why is that? Well, what does the Scripture say? The scripture tells us flesh

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and blood cannot inherit the kingdom of God. So we have to have a new body. We have to be resurrected. So everyone who receives the gospel, God has promised, and that promise is that he is going to raise us from the dead in order that we enter into the kingdom of God, and in the kingdom of God, we will know these blessings. We will know the promises of God. And remember what I said earlier, there's a great scripture from John 14 where Messiah is teaching, and he says, I'm not going to leave you as orphans, but it's to your advantage that I go away, because if I go away, I will come again, and where you are, I will be forever. So it speaks about the fact that in the kingdom, there is going to be that perfect unity among the redeemed of the Lord and the Messiah is indeed our Passover lamb. Paul tells us that. Again, I made mention of this earlier in First Corinthians chapter five, he is the Passover lamb, which allows us to keep this festival not in the old way, but rather through a new way. And this is what we're studying today, that all of these festivals now, we didn't finish them, but next week, we will begin in chapter 29 and we'll study more of these appointed days of the Lord that they point to him his work. They all have theological significance, and it's through these festivals that we understand more and more about God's redemptive work and the benefits for those who have been redeemed by the blood of the Lamb. And who is that lamb? Well, remember what John the Baptist says, Behold, the Lamb of God who takes away the sins of the world. Let me just close by saying this, and I made mention of this. I think it's very important. There is nothing limited about Messiah's work. I do not know why. In fact, I say it's very offensive to God. It's very displeasing to God when people talk about a limited atonement. Why? Well, again, when we look at Messiah's work, when did he do his work? He did it on Passover. What is Passover? What should come into our mind, redemption. So I want you to see that when we talk about the shedding of His blood, blood of Messiah, that blood that was shed purchased for us, and I'll give you a scripture Hebrews 9:12 it purchases for us eternal redemption. That's good news, eternal redemption that gives us that assurance that I also made mention of. So when we look at the work of Messiah, he did not atone for our sins, because atonement only delays God's judgment, but redemption, what does it do? Redemption removes the sin. It eradicates, destroys that sin, so there is no longer a need for that judgment, that punishment, and therefore you and I can have assurance. What type of insurance? A perfect assurance, because what he did for you and me and not just for us, remember a very important scripture, and I'm going to turn there because I want to read it carefully. If you look at, and I made mention of this book earlier, First John. So turn there if you would, First John and chapter two. First John and chapter two. Notice what it says. First John, chapter two. And I want us to look, if we would at verse verse one, First John, chapter two, and look, if you would to verse two. Word says, And he, who's that? He? It is, Yeshua. He is and I. Again, many Bibles will put the word kappara. It's not the best translation kapura, that would be an atonement, but the Greek word is hilasmos. And hilasmos is a superior word. It relates to redemption, and therefore it says

he is the redemption concerning our sins, but notice, but not our sins alone, but rather all the sins of the world. So again, I'll close with this. When people talk about Messiah's work on the cross as a limited atonement, it is highly insulting to God. It is not true. There is nothing limited about it. This is what Calvin taught. But we're not under Calvinism. We are under the Word of God. And I will say this, there is a huge disagreement between scriptural revelation and what John Calvin taught simply his theology does not agree with the Word of God. So there's nothing limited about Messiah's work, that work and the shedding of His blood on Passover purchases for us eternal redemption. That's what Hebrews chapter nine and verse 12 says it wasn't with the blood of of goats or calves or sheep, but rather it was through his own blood. And through that it's superior not the blood of an animal, but the blood of the Son of God. And therefore it purchases, purchases for us, eternal redemption, that is good news that gives us eternal security. It gives us assurance that when we die and we are dead, our souls will be met with Messiah in an instant. What does Paul say? To be absent from this body is to be present with the Lord and know something else at the time of the rapture, our blessed hope we will receive a new body, and through that new body, it will be perfectly designed for eternity in the kingdom of God, good news that we can trust in believing and praise God and give Him thanks for because he is indeed Our eternal savior. Until next week, Shalom from Israel. You.